3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

224

286

GAME TRAPS FOR SMALL ANIMALS.

The cords holding the door are so arranged, that the animal, on entering, closes itself in, and escape is impossible. Dangerous animals are trapped in strong timber enclosures, the bait a sheep, or a goat, or sometimes an ox.

CALICO-MAKING.

Once widely practised by the Konde, but now almost obsolete. The native product is strong and durable. Dyeing in black and red is also practised.

[facing p. 136]

3: Mackenzie M-S (ca. 1925) 1925
FN17 Ngonde FN17

about these arts and crafts is their failure to develop at all. Hints and suggestions were there continually; yet nothing ever came of them. Iron was digged, smelted, and made into tools, yet no better tool for digging the ironstone itself was thought of than the hoe. Cloth was widely made on native looms before the advent of inferior trade goods, and needles, with eyes, for sewing mats; but the idea of sewn garments did not penetrate the native mind. Burned clay pipes were made to direct the wind from the skin bellows into the blacksmith's fire, but no one received from these pipes a hint of other possibilities. The idea of the wheel, with its boundless possibilities, did not suggest itself to the Konde mind, nor, so far as I know, to the Bantu mind anywhere, although hints of it were lying about, especially in the round tree trunks which were used as rollers when a canoe had to be dragged some distance from the forest to the water.

At every point the native mind seems to have been waiting for the stimulus which was to come with the white man, and which has led to an awakening, the full extent of which is not realized except by thoughtful persons. For already, after the comparatively brief tuitional period of fifty years, Central Africans are replacing Indians as Government clerks, as hospital assistants, as engineers on river steamers, as telegraphists; they do all kinds of printing and bookbinding, carpentry, and building; and they fill positions of trust which a generation ago no one thought they would ever be capable of filling. The Konde have not yet taken more than a small share in

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

323 415 317 one will sometimes meet with long strings of men and women, carrying ten to a dozen pots, hawking them round the upland villages, or offering them for sale at the local market at Tukuyu. The pots made at [531] Matema are smeared on the outside with a dull red ochre, and the more artistic potters work patterns in red, with thin lines around the protruding middle, and herring-bone or crossed patterns from thence to lip and base.

353 I once slept in a native house in which there was a double row of pots, one on top of the other, along two walls. I was told that they were there for ornamental purposes, "just as you white men have pictures on your walls."

285 415 Basket work is done everywhere, and a great variety of baskets are made. Immense *ifituba*, for storing grain, up to four feet high, and perhaps ten feet in girth, are to be found in almost every family. Smaller baskets for carrying goods of all kinds; wide shallow baskets for sifting grain; others for serving food, and yet others for drinking beer. The latter are so closely woven that they will hold water, and are made from a fine grass, which is found only in certain regions. A new development of this industry is the making of articles to European, or native, order; hats, table mats, baskets with hinged lids and divisions inside, almost anything can be made if a specimen is given to the maker as a sample from which he may copy what is wanted. Basket work includes also the large and small fish traps in use at the lake or on the rivers.

286 Net making is naturally confined to the lake shore

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

286 and the river banks. Large nets, with wide or fine mesh, are made with floats and sinkers attached, pulled at both ends by means of ropes. *Ilitimbilo* is [226] a net used only at night, when the water is beaten with flat sticks to drive the fish into it. There are also small hand nets, and special nets made for catching special kinds of fish.

Weaving is a very ancient craft, and may have begun with the weaving of mats, which are at present made from banana fibre, grass, reeds, palm leaf, and the tough outer skin of palms. These mats are used for sleeping on, laying out grain to dry in the sun, straining pounded maize, and a dozen other uses. [438] Long grass or palm leaf mats are used by Europeans as carpets; and there is a good trade in palm leaf bags for carrying rice, and great mats for packing cotton for the European market.

Very good cloth is still woven in the Igale district by the Safwa. The art was formerly universal among the Konde, but has now died out before inferior trade goods. At Igale the cloth is either plain white, or mixed black and white, though dyes for other colours are known. These cloths make excellent bath towels, and a trade could be developed if encouragement were given. Bark-cloth is very extensively made, and there has been a recent revival of this industry consequent on the exorbitant price of European goods since the war. Women wear the long *ilyabi* or loin cloth of bark, and nothing else; but, especially in the Igale district, complete suits are now made for men, wonderfully cut and sewn shorts and jackets, and

4: Tew E-4 (no date) 1950 FN17 Ngonde FN17

231 according to the *Bell Report*. Cattle and hides are exported to Tanganyika.[1] The *Nyamwanga* herds were reduced, partly by Bemba raids, and partly by rinderpest.[2]

Domestic Architecture

341 *Ngonde* homesteads are famous in Nyasaland for their peculiar style and neatness
361 of execution. They are made of bamboos, specially grown for the purpose. They are oblong, with the ends slightly tapering upwards so that they present a ship-like appearance. The huts are erected in two lines facing each other, at a distance of about 30 yards. This centre street is kept scrupulously clean.[3] The *Nyakusa* live in round or long huts of bamboo or grass.[4] *Kinga* homesteads are scattered; they live in round huts of bamboo and straw.[5] The *Iwa* formerly lived in large stockaded villages, but these are now broken up.[6]

Specialization and Trade

326 The Ngonde were accomplished iron-workers; iron was dug, smelted, and made into hoes and spears.[7] The Iwa were formerly noted as iron-workers. Both they and the Nyamwanga grow tobacco on a large scale.[8]

286 A rough kind of cloth was made on native looms. The Ngonde made hollowed
501 canoes, but were not good sailors. In fishing they used poison, hooks, nets, and traps.
226 Pottery and basket-making were carried on.[9]

[177] The Ngonde were the most civilized of this cluster of tribes, owing to their closer
439 contact with Arab and Swahili traders who used the lake as a waterway.[10] The Nyam-
643 wanga also had opportunities of contact with Arab and Swahili traders at the south end of Lake Tanganyika,[11] but information about the effect of this on their economic life is lacking. By comparison with the Ngonde the Nyakyusa were isolated from contact with the outside world,[12] and this is probably true of the other tribes of the group. Among the Ngonde, in spite of the political hierarchy and central religious authority of Kyungu, economic links between separate local groups were few. The ivory trade was a source of wealth for the Kyungu and for the nobles of Ngonde at Mbande, but its benefits had a strictly limited effect on the rest of the people. The economic links between the capital and the chiefdoms followed the lines of the political system The income of Kyungu in slaves and cattle depended on the judicial process and or warfare. He had a semi-monopoly of the ivory of the country (the right tusk of every elephant killed was his). His expenditure consisted of entertainment for all important visitors to the capital, and gifts of cloths, obtained through the ivory trade, to nobles and chiefs. The first Kyungu gave head-cloths to the indigenous rulers, who, in accepting them, accepted his overlordship, and the practice was continued every time a new chief or territorial noble succeeded to office. The nobles of Ngonde got cloths every time the Arab traders came. Chiefs bringing food to Mbande, the capital, were

[1] *Bell Report*, pp. 100–3; Aplin, 1931.
[2] Kerr-Cross, 1894; Murray, 1932, pp. 210–11.
[3] Ibid., p. 64.
[4] Mackenzie, 1925, pp. 146–8; Kerr-Cross, 1894, p. 189.
[5] Gouldsbury and Sheane, 1911, p. 12.
[6] Wilson, 3, 1939, p. 44.
[7] Coxhead, 1914, p. 44.
[8] Gouldsbury and Sheane, 1911, p. 12.
[9] *Handbook of German East Africa*, p. 68.
[10] Gouldsbury and Sheane, 1911, p. 12.
[11] Mackenzie, 1925, pp. 146, 149, 151–2.
[12] Ibid., 3, 1938, p. 15.